THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 7. SEPTEMBER, 1893. NO. 2

THE SANITARIUM AT RAMLEH.

LEARNING that it is again my turn to write for you, and as I am now in Ramleh, I will write of it, and of our sanitarium. Ramleh is situated on a low, sandy desert, which borders the Mediterranean between Alexandria on the west, and Rosetta, on the east. In 1860, when the writer came to Egypt, Ramleh as a dwelling-place did not exist. Now there is a town five miles long and a mile and a half wide. Much of it is poorly built, but there are many fine residences, which are surrounded by large and beautiful gardens. All that is necessary to make this desert "blossom as the rose" is to scatter a little good soil on the surface, and then water it copiously every day with the fertilizing water of the Nile.

More than twenty years ago the late Mrs. Sarah B. Dales Lansing, aided by the late Mrs. McElroy, of Turtle Creek, and some other friends, collected a sum of money to provide a sanitarium for our mission. A lot of ground, about fifteen yards in width by forty in length, was bought, which contained three small houses. Trees were planted and soon after a fourth house was built. The houses were only one story and low, the windows small and protected with rough iron bars, and the floors of coarse cement; but they sheltered us from the glare of the bright sunlight on the sand. When we bought the property the land around it was all open, and the pure, fresh sea-air was refreshing to us who came from the burning heat of the south, and to those who were shut up in the cities. In the earlier years the four little houses were sufficient for our accommodation, but now the mission families are more in number and, plan as we may in "taking turns," the crowding is too great to be healthful. The town has come around us and shut us in. At one end of our lot the Catholics have built a wall, which is much higher than our houses. On the other three sides of the lot are narrow alleys, beyond which are either very high walls or high houses, which cut off from

us almost entirely the sea air. Behind these walls that surround us are large gardens, which are almost covered daily with water, and as their is no drainage, the dampness is much increased. We have to come to Ramleh just when vegetation has begun to decay, and this adds to the present unwholesomeness of our surroundings. We have, however, two special blessings in our sanitarium. One is our privacy and the other is our garden. The trees are now very large and make a delightful shade. The sand under them has been made hard and forms a nice playground for the children. This summer there have been thirteen children here, all under eleven years of age, and the garden has been an all-day pleasure to them. Would that we could buy two or three acres of the dry desert, beyond the town, and build houses in the center of the lot. Then if the town did creep up behind us it could not shut the air off from our windows and doors as it has done. But some may say, why do you require a sanitarium or summer resort? There are several important reasons, but I will mention but two. First, our work and our surroundings, in our stations, are such that we need to get away for some refreshment for our minds and spirits. Mission work is a far heavier strain upon the mind and heart than can be imagined by those who have never lived among a people who are deprived of the blessings of Christian civilization. A second reason is the debilitating effects of the long, continuous heat. The latitude of Cairo is the same as that of New Orleans; Asyoot is 230 miles south of Cairo, and Luxor is 200 miles south of Asyoot. Our school and zenana work in Egypt are done from 8 o'clock in the morning until five in the evening. The work of the Sabbath and traveling to villages must also be done during the day. It is just as necessary to give a vacation to teachers and pupils in this country as it is in more bracing climates. And suppose that, during vacation, we could free ourselves from the never ceasing native visitors by closing our doors and shutters, what would we have in the coolest and darkest room we could find? In the coolest room in our house in Cairo the mercury rises from 88 to 90 degs. for two months; in Asyoot from 90 to 95 degs. for three months, and in Luxor from 95 to 100 and upwards for five months. Can a missionary study with such heat around his brain? Can he grow strong for his next year's work? And what of the mother who must keep the little ones happy who are shut up in darkened rooms all day, and who toss all night with the prickly heat? I know you often have the mercury as high as 100 in America, but that is only for a few days, or at most, weeks, and then comes a thunder-storm which purifies the air, and a heavy shower which refreshes all nature. In Northern Egypt there is seldom any rainfall from the end of February until the beginning of October; and in Southern Egypt there is no rain at all. In Mansourah and Alexandria the degree of heat is not so high as in our southern stations, but the dampness is greater and therefore the heat is oppressive. In Egypt we have no hills to go to —no mountains, lakes nor shady woods, by which to spread our tents. We have only Ramleh, and should we not have the best air Ramleh can afford.

I have no authority from the Association or the Board to ask for this boon. But I will say to those good sisters, who are now dropping their pennies into their mite-boxes, be thankful that you do not have to travel from two to five hundred miles, that you may have your doors and windows open on a hot day. And to you especially who live in the country or small towns, be thankful for the outdoor freedom which your little ones enjoy.

M. E. McKown.

MISSIONS IN MEXICO.

REV. NEILL E. PRESSLY.

TAMPICO DE TAMAULIPAS
CALLE DE LA UNION NO. 48.
July 11, 1893.

Since the year 1871, Mexico and the spiritual wants of her degraded millions have to some extent been kept before the minds of a part of the Christian church in the United States. The interest awakened has increased in the past four years, and it is with the greatest pleasure that I respond to the request of my unseen friends of the MAGAZINE for some news from the Mexican mission of the Associate Reformed church of the South which I have the honor to represent.

Much has been written about Mexico as a missionary field, many appeals have been made in addresses and from the pulpits touching the needs of the ignorant masses as to the salvation of their immortal souls; and notwithstanding all this, the same should be repeated and heralded to every Christian, until every heart is an altar from which shall ascend the incense of prayer for the dying millions of a next door neighbor. The country for more than three centuries under the control of Europeans has made little, if any advance, until within the last decade. Everything presents the appearance of a semi-middle age barbarity. The vestiges of the Aztec have not been effaced, and their degenerate successors are more degraded mentally under the iron rule of Spain, administered by the church of Rome.

In mineral wealth Mexico stands boldly to the front. Specialists have calculated that the annual revenue to the Spanish kings from the conquest up to 1825 was $34,000,000. This land so gifted by the God of Nature, for almost four centuries under so-called Christian Rome, is in some respects in a worse condition than that of any heathen people on the globe, because more cruel, repressive and unreformable.

While there is much to interest one in the geography, topography and productions, natural and cultivated, of Mexico, the most interesting feature to the Christian is the people who tread her soil. They deserve more than a passing notice, for what they are, for the perseverance and tenacity they have shown in seeking their liberty, and for what they are capable of becoming as experience has shown. The population in round numbers is estimated at 10.200.000. Of these about 12 per cent. are of European extraction, mostly Spanish; 28 per cent. mixed, and sixty per cent. native Indians. From the native population, those who have had opportunities of engaging in the pursuits of learning, which is but a small number, have come some of the most eminent and patriotic men of history—men who would do honor to any nation. Hidalgo, the Father of Mexican Independence, was a native Indian. He was the first to fire the people of his down trodden country with the spirit of freedom. Benito Juarez, the name that glows in every Mexican breast, and who immortalized himself by confiscating all the property of the Romish church and opening the doors of religious freedom, so long barred by the Romish church to the Bible, to the missionary and to the light of the gospel, was a genuine type of the conquered and enslaved Indian. And the actual president of the Republic, Porfirio Diaz, who has wrested the struggling people from almost perpetual revolution and internal blood-shedding, is a worthy representation of the native intelligence, of the

patriotism and valor of the Mexican Indian. Their wars from 1810 to 1867 are a manifest evidence of genuine valor, but their long blind service to the church of Rome has kept them in a state of complete subjection, a state of heart-rending poverty, a state of temporal and spiritual misery. Their superstitious allegiance to the church of Rome enables their spiritual teachers to rob them of almost all of their scanty wages. This is effected by not enlightening them even in the doctrines of the church.

Here we come face to face with the religious features of Mexico, and this is the darkest side of the picture. Herod of Judea, Cortez, of conquest fame, and the Romish church may well divide, between the three, the honors of hydra monsters in human wickedness and crime. The tribes prior to the conquest were pagans and idolaters of the most degraded type. The offerings of thousands of human victims every year to their deities was a principal part of their worship. The sacrificial stone in the National Museum may yet be seen on which the stains of human gore attest the sacrifice of victims offered to appease the displeasure of imaginary gods and secure their favor. Upon the scene of such moral degradation the church of Rome appeared. Did she extend the olive branch of peace? Did she reveal the Nazarene love, and did she obey the last and solemn command: "Go ye into all the world and *preach the gospel* to every creature?"

Fresh from the inquisitorial tortures and the fire of persecution the church gave full scope to the exercise and development of her mightiest powers. If the discovery of Mexico by Cortez is a romance of history, its conversion to Rome forms one of its deepest, bloodiest tragedies. Mexican Indians were converted at the point of the sword, not the "Sword of the Spirit." Their lands and their goods were taken from them, and they were forced to do reverence to the cross and mediators of Romish invention in pictures or images. An eminent writer says: "The spirit of the old Spanish crusades against the Moors was a living fire in the camp of Cortez.',

Every soldier was a missionary and every sword an instrument of conversion for Rome. The world has never been before a witness of such measures as were adopted to christianize those whom their cruelty spared. Dr. Abbot is authority for the following presentation of Romish zeal: "Missionaries sent over by the King of Spain did not stay in Mexico to acquire the language of the natives and to explain to them the doctrines of christianity, but proceeded at once to administer baptism and the sacrament, punishing apostates with torture prescribed by the Inquisition." Peter of Ghent, a Flemish Monk, writing from Mexico in 1529, states that he and "another missionary had converted two hundred thousand Mexicans, their ordinary day's work being from ten to twenty thousand souls."

In further proof of the barbaric impositions of Romish tyranny, Robertson, in his *America*, gives the following authority based on Romish statements: "While this rage of conversion continued, a single clergyman baptized in one day about five thousand Mexicans, and did not desist until he was so exhausted by fatigue that he was unable to lift up his hands. In the course of a few years after the reduction of the Mexican empire, the sacrament of baptism was administered to four millions proselytes. Adopted with such inconsiderate haste, and not instructed in the nature of the tenets to which it was supposed they had given assent, nor taught the absurdity of those which they were required to relinquish, they *retained their veneration for the ancient superstitions in full force*, or mingled an attachment to their doc-

475 Riverside Drive, New York 27, N. Y.

trines with that slender knowledge of christianity which they had acquired. These sentiments the new converts transmitted to their posterity, into whose minds they have sunk."

Baptism to-day is only a form; no instruction is given to the parents as to the nature of the doctrine, and it is believed by all classes to be indispensible to salvation. The fruits of the so-called christianity imposed by force on the predecessors of the present generation in Mexico are as manifest to-day as they were hundreds of years ago, and the historian Humbolt is fully justified in the truest of his historical statements, that "the introduction of the Romish religion had no other effect upon the Mexicans than to substitute new ceremonies and symbols for the rites of sanguinary worship. Dogma has not succeeded dogma, but only ceremony to ceremony. I have seen them, marked and adorned with tinkling bells, perform savage dances around the altar, while a monk of St. Francis elevated the host."

Hence, in sad conclusion and in the language of Dr. Abbot, we can say of the Romish church in Mexico: "Christianity instead of fulfilling its mission of enlightening, converting and sanctifying the natives was itself converted. Paganism was *baptized* and christianity was *paganized*." These quotations are not made in the light of the past generation, they are not word pictures of what was in the beginning, but they are the actual statement of facts that may be substantiated by a study of the Mexican Romish religion as seen to-day.

Mexico is not a Roman Catholic country as that religion is understood in the United States, and the Mexican masses are no more Romanists than their forefathers of preconquest days. The gods of wood, clay and stone have been substituted by the pictures and images of the Virgin Mary, the queen of heaven; her Son, the apostles and saints. "The idolatry of Rome was grafted upon the paganism of Mexico." Of the doctrines of the Romish church the masses of the Mexicans are as ignorant as they are of the doctrines of the Protestant faith, which is beginning to be announced to them in these last few years. In proof of this assertion I quote some sentences from a report made by the Abbe Emanuel Domenech, chaplain of the French expeditionary force, the trusted representative of Napoleon III, entitled, "Mexico As It Is, the Truth, Respecting its Climate, its Inhabitants and its Government." The report was made in 1867, and was from the personal observation of a Romish clergyman. The Abbe says: "Mexican faith is a dead faith. The abuse of external ceremonies, the facility of reconciling the devil with God, the absence of internal exercise of piety, *have killed the faith in Mexico*. It is in vain to seek good fruit from the worthless tree which makes Mexican religion a singular assemblage of heartless devotion, shameful ignorance, insane superstition and hideous vice. The idolatrous character of Mexican Catholicism is a fact well known to all travelers. The worship of saints and madonnas so absorbs the devotion of the people that little time is left to think about God."

I forbear to quote the statements of the performances of religious ceremonies, the customs of holy week and the revolting practices of Christmas night, made by the Abbe. His conclusion is: "It would require volumes to relate the Indian superstitions of an idolatrous character which exist to this day. For want of serious instruction you find in the Catholicism of the Indians numerous remains of the old Aztec paganism. The observation I have made of the religious sentiments of the Mexicans are not confined to the ignorant classes. They apply equally to those who are well to

do." Such statements from a Romish clergyman should paint in living characters the spiritual degradation of the multitudes.

After a sojourn of fourteen years in this republic and intimate contact with all classes, after visiting the churches in Vera Cruz, City of Mexico, Toluca, Cindad de Maiz, San Luis Potosi, Monterey Saltillo, Chihuahua, Zacatecas and other cities and towns, I am the more convinced that the Mexican is only a Romanist in name. I have never heard a sermon in any church, not even a prayer, and I have been present for an hour at a time in the great cathedral in Mexico when the archbishop ministered at the high altar. Some kind of religious performances are to be seen every day in the churches. They are disgusting in their mummeries and impostures; they are absurd, ridiculous, a venal superstition. The prayers in an unknown tongue and in an indistinct tone, the fumes from the incense cup, the burning of candles on the altar tables, the tinkling of bells, the shaven head and flowing vestments, the tinsel, flash and tawdry order, interspersed with altars and miserable daubs and images of the Crucified One, Mary, the apostles and saints, form a strange combination that goes under the name of religion.

Such is the religion that envelops Mexico, and its fruits are ignorance, superstition and vice. The Bible, the living Word of God, is a book yet unknown to the masses, and they are taught to despise it, as the Chinese are taught by their priests to reject the religion of the foreigners.

The Sabbath is the most unhallowed of the seven, the day when vice has loose rein; when the devil walks the streets with every class after the early mass, escorting them to the squares for diversion, to the theatre for amusement, to the bull fights for gaiety, to the cock-pit for pass-time, to the drinking saloons and gambling hells for vice, to the fandango and dances for pleasure, etc. Drunkenness and gambling, with the accompanying vices, are the greatest of Mexican crimes. The religious condition of Mexico is simply deplorable. There is a great gulf between the millions of her people and the religion of Jesus Christ. Nothing but the gospel, the simple and pure gospel of the crucified Son of God can bridge it and save them.

To give them this glorious revelation, the good news of salvation, is the work of the Christian church in the United States. The work has been begun. The first herald of the message of love was sent from New York in 1870, and represented the Episcopal church. Since that time the Northern and Southern branches of the Presbyterian church, the Northern and Southern Methodists, the Baptists, the Congregationlists, the Cumberland Presbyterians, the Friends, and the Associate Reformed Presbyterian church have enlisted in the great work. Each of these missions have well organized work, their churches, schools and seminaries, and it would be interesting to give statistics if we had some later than 1891.

The mission of the church I represent was established in 1880. It has two centers, two foreign ordained ministers, three native ordained ministers, three native licentiates, four foreign lady missionaries, three female native teachers, eleven places of preaching, ninety-eight families, two hundred and forty-one members, four day schools with seventy pupils, six Sabbath-schools with over two hundred pupils and two more missionaries to come out in the fall, one an ordained minister and another lady teacher.

What has been done by Evangelical Christians for the conversion of Mexico should lead all Christians to thank God and be aroused to greater zeal for His cause. For every one that has been

made acquainted with the truths of religion, there are hundreds yet in papal superstition and pagan ignorance. Our duty to Mexico is a responsible one. She is at our doors. She guarantees protection to those who bring the tidings of mercy. Her people are ignorant of the Bible. These and many other reasons peal forth the Macedonian cry, "Come over and help us" to give them the blessed Gospel of the Son of God.

HOW AUNT MIRANDA WENT TO THE MISSIONARY MEETING.

OUR little village church had been in a pleasurable ripple of excitement for some time in the anticipation of a visit from the Women's Missionary Society, which we were to have the honor of entertaining at their approaching meeting, when we were expecting to welcome, not only those to whom, as leaders, we were so much indebted for their labors and counsels, but also to some who could tell, from personal experience, of life on the mission field; while from among our sisters who would attend from different parts of the state, there were those whom we seldom had the pleasure of greeting except on such public occasions. The appointed day dawned auspiciously, promising a golden day of autumn.

"Are you going to the missionary meeting?" I inquired of Aunt Miranda, as we sat down to breakfast that morning.

"No," said she, with a look of disappointment. "I do not see how I can go; it is high time those apples were picked. Charley's boys happen to have a holiday to-day, and they have promised to come down to help me, and so I must be here. Expressing my regret that Aunt Miranda was thus detained, I hastened to prepare for the morning session, casting a glance of commiseration toward Aunt Miranda, as I caught a glimpse of her in the kitchen when I left the house.

It was with much pleasure, mingled with surprise, that, on glancing across the vestry, in the course of the morning's proceedings, I saw Aunt Miranda listening with earnest interest to the exercises, and as soon as I could, after they were closed at noon, I looked around for her, but she had disappeared. After a half hour spent in hand-shaking and greetings, which are a delightful adjunct to such gatherings, I returned home.

On entering the gate which commanded a view of the orchard, a lively scene presented itself. Robert, the eldest of the boys to whom Aunt Miranda had referred, was perched on a high limb of an apple tree and, with a basket suspended from one of the boughs, was busily picking into it, while Henry, the younger, was sitting aloft in a tree a little distance away and dropping the apples, as they were gathered, into Aunt Miranda's outstretched apron.

His joyous shouts told me that Aunt Miranda's genial influence was adding new enjoyment to the apple-picking.

Well, the boys were here, and the heaped up barrel in the orchard testified that they had been here for some time, but before I had time to inquire concerning Aunt Miranda's unexpected appearance at the meeting, the matter was explained by a specimen of chirography, done in chalk, which appeared upon the kitchen door, and in bold characters ran thus: "Gone to meeting; you can pick till twelve o'clock."

I had not recovered from the merriment which this discovery awakened before Aunt Miranda appeared with her

apron full of apples, whereupon I followed her into the house, rallying her on her ingenious expedient.

Aunt Miranda proceeded in silence to produce from the closet a pretty fruit dish, in which she arranged the contents of her apron, with that eye to artistic effect which characterized her, till the dish, with its glowing, variegated apples, was indeed a "thing of beauty," diffusing a charm over the room, which was already bright with the light of an open wood-fire on the hearth. Seating herself in her chintz-covered rocking-chair and smoothing out the wrinkles in her apron, she said:

"I suppose you *were* surprised to see me at the meeting, but after you left I felt such a drawing toward the old vestry that I could not set myself about anything, and I began to think if there was any way by which I could go after all. Finally this plan suggested itself about the door, and no sooner thought of than done. Then, as you know, it does not take me long to make myself ready to go anywhere, and I was soon at the meeting. I do believe if any one takes a little trouble to enjoy a thing, it adds very much to the pleasure of it; and so, because I had made a little effort to go, it seemed to me I had never been to such an interesting meeting. But I soon began to feel a painful sense of my own ignorance of missionary matters, and I wondered what these intelligent ladies would say if they knew how long it had been since I had read a copy of our MISSIONARY MAGAZINE. Last spring when the taxes were coming due, I felt so poor I thought I would give up taking it, and depended on borrowing from sister Angeline; but sometimes when I went over there she would be making bread or frying doughnuts, and I would feel it was not a good time to ask her for it; or, if she was not specially busy, perhaps the magazine would be mislaid, and after that I would forget it. But, though my ignorance of missionary affairs was easily explained, the reasons for it did not seem to commend themselves either to good sense or conscience. I began to have a dreamy consciousness that I had been indulging in a long, sound nap upon the subject of my obligations to the heathen, and I ceased inquiring what my Christian sisters would think of me, and began reflecting what an ungrateful pupil I was in the school of my dear Master who was so lovingly striving to win me to a larger sympathy with his great plans, and a richer experience of the joys of his service.

"Just then a lady arose and spoke of the *interested* woman who *was not interested*, who, while professing to be a friend to the missionary cause, was not in practical sympathy enough with it even to inform herself in regard to it. I saw my face in the mirror thus held up so plainly that even my sleepy conscience was at last thoroughly aroused, and I exclaimed, in a sort of moral indignation against myself, 'I *will no longer be* one of these self-deceived women, indulging myself in this sinful indifference to the interests of Christ's kingdom. I will no longer allow myself to heed the absurd delusion that I cannot command the small amount of time needed for reading the missionary periodicals in some way. I will be intelligently informed in regard to the progress of my Redeemer's cause in heathen lands, and I will try to do all I can to advance its interests.'"

"Well, Aunt Maranda," said I, as she paused and sat gazing into the fire with a look of determination on her face, 'where there's a will, there 's a way,' you know; you gave us an illustration of that this morning."

"It was a good meeting," said Aunt Miranda, rocking briskly, as was her wont when moved; "I am glad I went, and I can tell you, it will take more than a few apples to keep me from the missionary meeting next year."—LIFE AND LIGHT.

THE MARTYR CROWNED.

REV. W. L. WHIPPLE, Tabriz, in a letter to the editor of the Church at Home and Abroad, says: "I write to give you the *Mooshtoolookh* (or good news) as we say here, that Mirza Ibrahim has been released from his prison life and suffering; not by the King of Persia, but by the King of Kings. He departed this life May 14, about 1 P. M. It was a great relief for him, a joyful release. And although we were sad to have him leave us, and disappointed in not getting him released from prison and set at liberty, yet we could not but rejoice with him in his glorious change, from prison to Paradise.

He has had very severe treatment lately, having been removed from a room in the upper prison, where he was comparatively comfortable, to the dark, damp dungeon, a place reserved for the worst criminals, such as robbers and murderers. His coat and bedding were taken from him and he was chilled through and through. The brethren from here and some from Oroomiah have called to see him often. The keeper allowed this for a consideration. It refreshed his soul so much, as he expressed it, to see and converse with these Christian brethren. They all reported that he was patient and uncomplaining and full of love for Christ. They have wept when they would tell me how lean and pale and sickly he appeared, and yet never uttering a word of disloyalty to his Lord for still keeping him there—or for having to endure such torments, and especially the awful wickedness of the criminals and even the jailer. Their foul conversation and practices cannot even be referred to. That saying of Peter concerning Lot describes his case exactly, "For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds."

He would reprove them and talk with them about the new religion he had recently found, and recommended it to them. But this last set seemed to be thoroughly depraved and hardened and would not accept his words. One night, after they had been locked up for the night, they had been talking about the two religions, that of Jesus and that of Mohammed. Finally they said that if he did not say Jesus was false and Ali (one of their mediators) true, they would choke him to death. Each one of the twelve men tried him. Each time he would say, "Jesus is true; choke me," and they did until his eyes bulged out, he said, and he thought he was dead once or twice. His throat swelled so that he could not eat hard food, and in consequence he became so weak he gradually sank away and died. When it became known through the Christian brother who took his food to him, the keeper was persuaded to have him put back to the upper prison, as he was so sick. Even his hard heart was touched. The superior officer in charge on the last day showed him kindness and attention, especially in his burial. As he died a Christian, the Moslems refused to bury him; so the brethren here attended to that. He was placed in the grave of a rich Moslem, whose body had been taken up and carried to one of their sacred places. So after all, even in his death, like his Master, he made his grave "with the rich." There was no disturbance about his burial, although just now there is a very delicate state of affairs, and it only needed such a match as that to fire the magazine of fanaticism and hatred toward missionaries and protestants. But the Lord shut the "lions'

mouths" this time, as He did another time, and permitted no harm to come to His servants.

The day he passed from us to his home in Heaven, Dr. Vanneman called to see him in prison and prescribed for him. He had sent him medicine before, but he saw that he could not survive long. He was greatly pleased that the doctor came. Two or three other Christian brothers called the same forenoon, and had long conversations with him. To the one who had been attending him during a large part of his imprisonment he said: "What can I do to repay you for your love and care to me? I cannot, but Jesus can. He has said, 'I was sick and in prison and ye visited me.'" He said he was ready to go and that he was saved, and asked them to pray that he might be delivered to Jesus. He expressed regret that he could not be with the missionaries and die in their arms. He showed a loving and forgiving spirit towards his enemies and especially toward them who had treated him so wickedly. These men in telling me of their interview with him just wept like children and expressed sincere thanks that they had seen such a triumphant and beautiful Christian life even in the midst of constant trials and sufferings and ill-treatment. Every one says that he richly deserves the martyr's crown which he now wears.

His life and death have produced a powerful impression for good on foes as well as friends and brethren. Our faith in the power of Christ to save even to the uttermost and to transform the most rigid Moslem into the patient, gentle, meek and faithful Christian is greatly strengthened. He will be counted hereafter, by all in Persia, among the noble and true martyrs for Christ. We all feel that it is a dark blot on Persia that such a thing could be permitted, but it will prepare the way, we hope and pray, for real religious liberty throughout this land. When that occurs then your hearts, as well as ours, will be made glad in what the Lord is accomplishing in this ancient and interesting land.

ONE OF CHRIST'S LITTLE ONES.

LET me tell you something of one of these who last winter passed from our mission into glory-land. When I came to Gujranwala in 1875, the missionaries were having encouragement in a small sweeper's village just outside the city walls. A few families were baptized, and many women heretofore known as cattle were listening to Miss Calhoun's lucid exposition of God's word with attention. One of these was an old woman, called by her neighbors Ameerun, or Booddie Mai, meaning the aged mother. She thought the teaching very good, but, as is too often the case, excused herself from receiving it, saying, "I am too old to change my religion. She was entreated to accept this salvation, because it suited her needs. After considering awhile she gave up her faith and worship of Hal Beg and took Jesus as her Saviour in simple faith. Her care-worn face was soon transformed to one of happy content, and the change in her life was apparent to all. She was constantly praising God and recounting her unworthiness. She was too feeble to go always to church, but though almost blind and bent with age, was often found there, trying hard to learn. She succeeded in committing the Lord's prayer, the ten commandments, several verses of Scripture and a psalm or two, and delighted to listen to Bible stories.

When we called upon her she would never let us off without hearing her verses and uniting with her in prayer. It was always a means of grace to me to visit her and see her happy, contented spirit, so far exalted above her surroundings. And these were indeed miserable. Her abode consisted of two small box-like rooms, bare walls and floor; the furniture a couple of old charpais, a few earthen jars and cups, and a spinning wheel; bedding, an old tattered mat and comforts to match. Sometimes the donkeys shared her room. Her husband and daughter earned the living, and Booddie Mai watched the house and took care of the grandchildren. At our entrance she slipped down off her bed to the floor, gave us the seat, and kissed our feet with gratitude that we had deigned to notice an old body like her.

About a year ago I had my last visit with her. I found her quite blind and feeble, but longing, waiting for Jesus' coming. Last winter she sent me a message through Miss McCullough, with her love: "May peace, the peace of Jesus be with you." She was almost alone in her last hours, but had previously given orders to her friends to give her a Christian burial, and not perform heathen rites, and always expressing a desire to depart and be with Christ. When I informed Mrs. Carleton of her death, she wrote, "I am glad she remained firm to the end. I have always had confidence in her sincerity. I wonder if the great honor of leading her to Jesus belongs to me—unworthy! If so, I did not come to India in vain." Who can doubt that she is now among the blood-washed throng, great because least in the kingdom of heaven.

C. E. WILSON.

April 17, 1893.

SELECTED PARAGRAPHS.

"See," says an objector, "what missions cost, and how little there is to show!" How much has been spent, for instance, in evangelizing the Zulus! Well, how much? How much in Christianizing the island of Hawaii? Not so much, we are told, as the expedition of Commodore Wilkes in the Pacific. One has well observed: "The cheapest enginery the world has ever seen is the missionary." And he added: "I know not what more there is to admire—the feebleness of the instrumentality or the matchless and fructifying power of God."

Helping Hand tells of Rebecca Cox, of Galway, N. Y., who has left to the Baptist Women's Missionary Society a legacy of $800, *earned by weaving rag carpets!* And reading, who is not affectingly reminded of Dorcas, and the widow's two mites, and the alabaster box of precious ointment? Therefore is it not written in the Book of Life: By faith, Rebecca Cox, etc.?

One of the interesting and significant facts brought out at the Home Missionary Society meeting in Saratoga, was in regard to the religious destitution of some of the Thousand Islands in the St. Lawrence. On only three or four have there been religious services, and when at one time a church was built on one of the islands, it was so strange to the people that they would come and knock at the door as at a private residence.

The Women's Missionary Union of South Africa have a number of workers among the Buchuanas, and one Madame Goy, on the Zambesi. In many parts of dark Africa a woman's hand holds the light to guide thousands out of darkness, and they are accomplishing a blessed work.

In the India of to-day, to be able to add *medical* to *missionary* is like placing a cipher after other figures—it gives a tenfold value, says a writer in the *India Female Evangelist.*

There be honors and honors. When William Carey learned that his missionary son had accepted a diplomatic appointment in the British service, he said regretfully, "He has shrivelled up into an ambassador." And Mr. Spurgeon may have had that remark in mind when he once affirmed that he didn't want any one who could be a missionary to drivel down into a king, nor one who was fit to be a missionary to die a millionaire.

The *Indian Witness* while stating that India is not yet "out the period of upheavals, submersions and catastrophes," as is shown by the recent disturbances at Manipen, adds cheeringly, "The native Christians of India are so increasing in number that they begin to feel each other's presence.

The cause of foreign missions must depend upon the piety of the church and upon that alone. It can appeal to nothing but love for souls and grateful, loyal obedience to our Lord. But to these it does appeal as the wretchedness and guilt of men appealed of old to the love of Heaven.

"We may look through all the Shasters and Vedas of the Hindus, the Koran of the Mahomedans, the laws of the Greeks, the Code of the Roman age, the Talmud of the Jew, and not on one single line or page shall we find a vestige or trace of that tenderness, compassion, or sympathy for the wrongs and oppressions, trials and sorrows of earth, which the Bible evidences in almost every page."

Missionary Correspondence.

LETTER FROM EGYPT.

ASSYOUT, EGYPT, May 31, 1893.

TIME in its rapid course has brought my turn to write my first letter to the readers of the MAGAZINE. I stop to ask what can a new missionary write when for the greater part of the five months here she has lived in a world of Arabic books? Shall I tell how we try to learn Arabic? The story is better told than written. You have already learned that Mr. and Mrs. McFarland and I are stationed here for study. You may hear of us being here for some time yet for that purpose; and whatever others have said or will say of us, it is our time to talk now, and we will say, it is work not play to learn Arabic.

The school-girls seem to enjoy my Arabic more than any one else. It seems interesting as well as amusing to them. Their English is just as much so to me. The last term I have been much interested in a class of four girls, ranging from fourteen to sixteen years of age, who recited English to me. Their progress was watched with even more interest than that of a class of American girls. The greatest pleasure was to hear them answer Bible questions. I then felt I was really doing something.

Quiet reigns in the halls below this morning. The chatter and noise of the school-girls is not heard. They have gone to their homes, if I may be allowed to call them such. School closed last Friday (26th) with a public examination. For several weeks, teachers and pupils were busy preparing for it, busy review-

ing studies, selecting recitations, dialogues, songs, &c. Awakening one morning early, I heard a voice speaking in measured tones below my window. To the window I went to see who was engaged in such a long and uninterrupted conversation. Standing in a corner of the court was a girl, speaking with great earnestness, and gesturing this way and then that way. In a few moments I looked for her audience, which proved to be her teacher, sitting on the ground in the opposite corner and observing with critical eye. She was rehearsing her essay. Reminded somewhat of school girls at home, I closed the window. That afternoon a visit was made to the sewing-rooms, where every girl was busy plying her needle and thread. New dresses for almost all the school girls were in process of making for examination day. Fancy work for sale on that day must be finished. The eagerness with which the older girls sewed caused even the least ones to stick more closely to their common sewing, no display of which would be made. All busy sewing until last Monday, when oral examinations began in the chapel-room. The diligence of the girls was proven by their examinations. Examinations of classes were finished Thursday at noon. Next day's exercises were held in the assembly-room of the boys' college. As much anxiety was exercised about the success of the day as on similar occasions at home. Did we fear rain? No, the morning dawned bright and clear, as all mornings do in Egypt. The girls rose with the birds, and, dressed in their new print dresses, with a fancy ribbon around the neck and waist, looked as happy and sweet as possible.

By 8 a. m. the platform was decked with roses and flowers and the large room filled with men and women eager to hear what girls can do. The men sat on one side, the women on the other, the red curtain between. The exercises began at 8.20 with devotional exercises. Then followed examination of classes in arithmetic, history, grammar, physiology and domestic economy by the native teachers; French, English and Arabic poems, dialogues, essays and songs. All was not done perfectly, yet the girls pleased their parents, their teachers and all of us. After the last song, one of the prominent lawyers of the town made an impromptu address in which he commended the education of women, praised the girls and cheered the hearts of the workers. The programme finished, they were next invited to the sewing-room, where the girls' work was displayed on the walls and tables. The men entered the room first and bought what they liked, afterwards the women.

That afternoon and next day good-bys were said, and the girls left for their homes. Seven will complete the course next year if their parents can be persuaded to let them return. It is difficult to keep them long enough in school to complete the course. Parents take them from school to marry them. By means of the schools the gospel light is sent to many villages. Our greatest hope is in the children; the hope seems blighted when we think of the short time we have them under our teaching. We must also try to reach the parents.

We need you to help us. To read of heathenism is one thing, but to see is far more. At a native funeral I stood in perfect amazement. As I looked at the women crowded around us, daubing their hands with indigo, weeping and wailing; as I heard the screams coming from the room in which the dead body of the young woman lay on the bed just as she had died, I thought, is this what I have read, and is this what I have heard? What can I do? What are we among so many? You say teach them, talk to them. Yes, and more: It will take

prayer, it will take faith, courage, patience time and strength to convince them of the error of their way and win them to Christ.

"Not by might, nor by power, but by my spirit, saith the Lord."

AMANDA E. JAMIESON.

AMERICAN MISSION,
BACOS RAMLEH, June 17.

DEAR FRIENDS:

We arrived at Ramleh two weeks ago to-day, and had a very pleasant trip, as it became cooler the further north we came; stopped in Cairo over night and saw the missionaries there. It happened to be the evening for English prayer-meeting, so we joined them in their service. "Give us this day our daily bread" was the subject. In this land of darkness and superstition we realize more and more our need of daily food for our souls. We are also dependent upon you at home who gave of your means that we may have the necessaries of life while pointing this people to the true way which leads to heaven.

Some of the schools in Cairo will not close until July, and most of the workers are greatly in need of a rest. We find it much more pleasant here than in Assyout at this time of the year, as the winds are very hot there. The last few weeks of our stay we had to keep our doors and windows shut to keep out the heat.

We have four cottages here, two on each side of a court which is about twenty feet wide. Large trees are in this open space and many pretty flowers.

We are over half a mile from the sea and enjoy the walk there very much.

Some of our number go bathing nearly every day. There are two bathing-houses at the beach, one for the men and the other for the women, and many come from Alexandria to enjoy the water. There are some fine summer residences here in Ramleh, and people of many different nationalities come here to spend the hot days. There are also a few stores and a market, so we can get a good many things without going to Alexandria, which is five miles away.

Mr. and Mrs. Hart and ourselves occupy the smaller cottage. Yesterday we four had the pleasure of taking lunch at Dr. Ewing's and visiting Miss Fraser's school. In one room there was a company of large girls making fancy work. They stopped and held up their sewing for us to see, and sang a song before we left. In another room we found a company of little tots just learning to manage needle and thread. When we peeped in at the door many bright eyes were turned toward us, and the work was forgotten for a short time while we were looking on. This school will not close until August.

We have only taken one lesson in Arabic since we came to Ramleh, as our teacher has very sore eyes and is not able to hear us and we cannot make much progress without him. We hope to continue our study soon, for it takes a long time to master this difficult language; so we desire to gain some knowledge of it each day, as we are needed to help in the great work of winning souls to Jesus Christ. The harvest truly is great, and we each should be up and doing while it is day, for the night of death is coming to many who are without hope beyond the grave.

We are often saddened by the pitiful sights that meet us from day to day—women and children poorly clad, their homes nothing but mud hovels with no furniture, no comforts of life; all the animals they are fortunate enough to own live in the same house with them. The natives live in towns or villages. They go out to their farms during the day, but seldom venture out alone at night.

Our cook told us he wished to go away for a few days, and we were afterwards in-

formed that he had gone to be married. He has a wife and child in Luxor. This is a common practice among many of the people.

It cheers us to know that you are all praying for us at home. May the time soon come when Egypt shall lay aside her heathenish practices and reverently bow to her Maker as Lord of all.

Yours in the Master's work.

ANNA H. MCFARLAND.

RAMLEH, EGYPT.
July 1st, 1893.

MY DEAR FRIENDS IN AMERICA:

I can scarcely realize that six months have rolled away since I arrived in Egypt, yet such is the case. I am slowly awakening from the daze which seemed to envelope me when I found myself a stranger in a strange land.

The sandy desert, the palm trees, the cities with the flat-roofed houses all seem to enforce the fact –you are a stranger. The flowing robes, the veiled faces and the language with those peculiar, deep, guttural sounds also seemed to say—you are not one of us. How utterly helpless one is when she cannot talk. Besides this, it is difficult to realize we are in the land of Bible scenes, for in the Western home as we read of these places we associate them, as well as the incidents related, with the past or with some vague distance. But the Nile and the bulrushes speak of Moses. The tombs recall the Pharaohs. The tree pointed out as the "Virgin's Tree" brings the picture before the mind of two travelers with the Holy Child Jesus fleeing from the wrath of Herod. We can but exclaim, "Favored Egypt to have been honored with such a guest!" Would that you were under the protection of this same Jesus and would bow before Him, in faith, believing that you might escape the wrath to come.

A short time after I arrived I was taken to the Fayoum. When asked to go I readily consented with little idea of where I was going. I made ready for a short visit and was much surprised when they told me we would not return for several days. The ride through the desert was quite interesting as we watched the shadows play over the sand and away in the distance a train of camels wending their way across the desert. We were fortunate enough to have a sprinkle of rain and to see the bow of promise on the back-ground.

The green verdure of the Fayoum is very striking after a ride through the sandy desert and we were very glad when we arrived at the pastor's home both for the hearty welcome we received and also for the bountiful repast served, for we were much wearied by the journey. After a good night's rest we were awakened by the crowing of chickens and for a moment wondered if we were not at home again. During the morning we stood on the balcony and watched the people coming into market; the people came flocking in from every direction and from the most unexpected places, too. Would that I could describe it to you as I saw it. Some were mounted on camels others on donkeys, others walking, bringing vegetables, grains, cattle, poultry, etc., to market. Now you would see a woman with a little babe in her arms with a bowl of cheese poised on her head; then, perhaps a boy with a few chickens or pigeons under his arms, etc. They selected for their market place a sand bank and soon were busy buying and selling their articles, all spread out on the ground; this was kept up until noon when they disappeared as fast as they came.

Here I did my first village visiting. It is quite a marvel to me how the missionaries find their way through these narrow streets There are so many turns that I get quite bewildered, for to me they

have such a look of sameness. In one home was an old woman who had been blind for years, lying on the top of an oven to keep warm and in a room so dark that when we entered we could not see anything until our eyes got accustomed to the dark. Could we blame the poor woman that she wearied of life? We also visited a poor widow who seemed very much distressed. While there the little boy drove the cow into the house. In another home the pigeons were flying over our heads, but withall, their cheery welcome and their child-like interest in us, made the impression that one could endure much that they might know these people, to understand and talk with them of their joys and sorrows. We made a short call at the school and there a little girl twelve years of age was pointed out to me as an engaged girl who would be married in the near future.

We had come for communion season. The cozy little church was close to the pastor's. It was Arabic service, and as I could not understand, I directed my own meditations. On Sabbath morning at Sabbath-school, a class of some twenty little boys were seated just in front of me and they made a pleasing picture as they sat reciting their lesson. Six made public profession and connected with the church. In the evening Rev. Kyle addressed the people, the pastor interpretting. This was especially interesting to me to hear both the English and Arabic. During the evenings many came in to see us and they took great interest in giving me Arabic words; a blind girl taught me to count up to ten. We said good bye to our new made friends, hoping that when we made another visit we would be able to talk some Arabic. The new missionaries are all here at Ramleh now, and for the first time have all been together. We are pursuing our studies and find it takes hard study, and then, our progress is very slow. That patience and perseverance are two qualifications necessary for an Arabic student is evident to all of us.

The girls' school in Cairo closed the last of June and all are in need of the summer's rest, I am sure.

Now, I will close, hoping the next time I write to be able to tell you more of the work. Yours,

LEONORA J. MCDOWELL.

FOREIGN NEWS BUDGET.

MISS M. J. CAMPBELL, INDIA.

The Bible School for Christian workers opened on the 5th of May, in Sialkot. Nearly all our Mission stations were represented in the school and many of the Scotch Mission people also attended. Miss McCullough says in a letter, dated May 16th:

Our Bible School is progressing finely. We have fifty-five women enrolled; eight from the Scotch Mission. Miss Wilson has charge of the largest and hardest class to teach. She has twenty-seven women enrolled, and not one of this number can read. Miss Martin teaches the women who are the farthest advanced. She had a class numbering fifteen. I have the second Bible class, in which there are thirteen women and one little girl enrolled.

The women as a whole are studying hard, and they are trying to improve this opportunity for learning the Bible. They often say, "What an opportunity we have. Our forefathers did not have these privileges." The husbands of some of the women help their wives in preparing the lessons. Nearly all of them have little ones to care for and I do not know of one well baby. Some have fever, some are teething and others have ophthalmia, and sometimes one babe has all three diseases at once. I was told last week that 120 men from our mission are in the school, besides a number from the Scotch Mission. Both men and women meet every morning in the Scotch church for chapel exercises and for practicing singing. They all like the Psalms which have been set to the native tunes in the Punjabi. The women grumble because we cannot have more time for singing. Miss Martin teaches them singing twice every week. We meet for this in the evenings.

Writing from Pathankot, May 16th Mrs. Holliday says:

We had a very heavy hail-storm just before the wheat was cut. Some of the native christians

marked, "God is merciful to the poor." They explained that the hail had cut off so many of the wheat heads that the gleaners would receive much more than otherwise would have fallen to their lot. The grain belonging to the head man of a village near here was burned the other night. When I asked about it, the servants said it was a good punishment for the man because he oppressed the poor about him. It is supposed that some set the grain on fire.

I heard from Miss C. E. Wilson that she has a class of twenty-two women in the summer school, none of whom are able to read. She surely has her hands full. The Gurdaspur Christians are to have a mela on the 24th inst. Our people will likely go too. We hope for a pleasant time.

Miss Embleton gives a few bright glimpses of our Girls' Boarding School in Sialkot. She says:

Every man's work is important in his own eyes, and women are affected in somewhat the same way. I don't suppose the Girls' Boarding School is really more valuable to the mission than it was a few months ago, but it has gained greatly in importance in my estimation because I am teaching in it. "Miss McCahon is working too hard, and must be relieved," was the verdict of the Advisory Board, and as so many of our girls have gone home broken down there seemed nothing to do but give her some inexperienced help, and "that's I." I have taken three of the Bible classes, and it gives me plenty to do, as they are all in the vernacular. You see I know so little about the language yet that that alone makes lots of study. You ought to hear those girls recite. I should like to see a stenographer try "to take" their conversation. It *seems* to me they talk at about a rate of five hundred words a minute, but probably they don't. They are very bright, interesting girls. The school is held in the large new building near Miss McCahon's house. The classes sit in rows on the floor, with their teachers in chairs in front of them. At the tap of a bell they move from one recitation to another in a very orderly manner. They are taught sewing as well as "book-learning." There is one little girl who is sadly crippled. On one hand is no thumb; the other hand is small and sort of twisted and bent forward at the wrist. Looking at her you would think it quite impossible for her to do anything with her hands, but she sews beautifully. It is a laborious task for her but she perseveres at it. There are eighty girls in the school now.

I am getting just a little experience of India's hot weather. But the season is more than a month behind this year, and I am getting a little impatient. I have had to depend so long upon other people's experience for tales with which to offset your western stories that I really want something of worth to tell.

Young People's Department.

THE BURIAL OF BROTHER OSCAN.

BY REV. CYRUS HAMLIN, D. D.

I look back with great interest to the first Protestant burial from the membership of the much hated and persecuted church at Constantinople which occurred in 1846. The deceased was a Mr. Oscan, by far the oldest member at the formation. I had always admired his venerable and dignified person. His tall form, his fine countenance, and his white beard and hair, would attract every eye in any assembly. I supposed him to have been eighty or past when he made his public confession of the faith he had long cherished. He was then in failing health. He had lost property and position among his people, but he poured forth his expressions of joy and gratitude that he had lived to see the first evangelical church among the Armenians, and he looked forward to the spread of the gospel through the empire. It was his death song. In a few weeks he began to fail, and he departed in peace and hope.

The event was waited for by the persecutors. The roughs boasted that his body should never be buried. They would seize it when carried out to burial, tie a rope to the feet and drag it through the streets of the city. It was an occasion of great anxiety and alarm. We apprehended that a mob of thousands might assemble. All the male members of the church and many "evangelicals" not members, to the number of between one and two hundred, assembled both to honor the dead and guard his remains. Our minister resident, Mr. Carr, sent the dragoman to the chief of police and governor of that side of the Bosphorus to inform him of the threats of the mob to seize the body and drag it through the streets. He listened with Mussulman gravity, and simply replied; "In-

shallah bouilé bir shay etmeijeckler" (If it please God they will do no such thing.) This was quite satisfactory, and he sent sixteen cavasses to guard the procession. Our minister and his aides were out on horseback with considerable display. The procession moved silently through the "Grand Rue" of Pera, attracting great attention. The brethren bore the casket, the pastor walked in front carrying a large Bible, the missionaries were with the rear of the column mixed in with the brethren. The street was lined with a curious crowd on both sides, and one could hear various remarks in various languages, such as "This is the new sect of Armenians." "No crosses, no candles, no chants." "Sixteen cavasses! By Gemini! the government is going to protect them anyhow!" "Ils sont des braves hommes," said a Frenchman, meaning "They are a very decent looking set," etc.

The point of anxiety was reached when we passed the Taxim into the open, and there would be nearly half a mile of exposure to the mob. There was no mob there. Evidently the police had dispersed them or prevented their assembling. They were really collected on the gorge on our left out of sight. As we approached the grave we saw a multitude surrounding it, but there were three or four bodies of the Turkish troops going through with their daily drill. They were on every side of the grave. Dr. Dwight remarked: "This noise of fife and drum will prevent our funeral service from being heard, but we had better have noise and safety than the assault of a mob." The body was placed by the grave, and the pastor, Rev. Absalom Hachadourian, stood upon the bank of earth to begin his service, and instantly the music ceased. The multitude believed this new sect was infidel. They were disciples of Voltaire. As they had rejected the ceremonies of their old religion, it was said they had no religion. The pastor saw his opportunity, not only with the multitude but with those Turkish soldiers, and he broke forth in Turkish with a powerful voice: "We evangelical Armenians believe in the immortality of the soul and in the resurrection of the dead—they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation." Continuing he uttered a brief confession of faith, read some passages from the Bible, with brief remarks, the soldiers evidently giving profound attention. A prayer was offered, the casket placed in the grave, the grave rapidly filled up, the earth smoothed over and sprinkled with water. The pastor lifted up his hands and pronounced the benediction, and instantly the military music burst forth on every side. It was as profoundly impressive as though the angel of the Lord had come down on guard. Were the troops accidentally there? or was it so planned as to seem accidental and yet most effectively overawe the mob? "If it please God, they will do no such thing."

We formed the procession again and were returning to the city full of gratitude and admiration, when suddenly there burst up from that gorge, as from the bottomless pit, a howling mob of roughs to the number of many hundreds,—some considered them a thousand,—hurling stones and brickbats with such insane fury that they all went over our heads. The sixteen cavasses formed in line with naked scimitars, and prevented the mob from rushing on us. "Keep far apart, brethren," said Dr. Dwight; "give open spaces for the stones, don't run; take long steps; in three or four minutes we'll reach the Taxim." Dr. Dwight was hit a glancing blow on the left shoulder; one brother was knocked down, but they picked him up

and marched him right along; and some few others, four or five perhaps, were hit. No one was seriously injured. When I think of the stones I saw hurling through the air, our escape seems wonderful. I think nine tenths of the stones went over us, and nine tenths of the other tenth fell in the open spaces. We reached the Taxim, where we entered again the "Grand Rue" of Pera; our sixteen cavasses formed in our rear and stopped the mob. The brethren quietly dispersed to their homes, and our venerated and beloved brother Oscan slept in peace.—*Missionary Herald.*

SEED SOWING.

An Exercise For Children from the *Home Mission Monthly*, arranged by Martha McCaughey.

Leader.—Behold, a sower went forth to sow. And when he sowed, some seeds fell by the way-side.

Band.—And the fowls came and devoured them up.

Leader.—Some fell upon stony places, where they had not much earth.

Band.—And because they had no root they withered away.

Leader.—And some fell among thorns.

Band.—And the thorns sprung up and choked them.

Leader.—

"I know my hand may never reap its sowing
And yet some other may;
And I may never see it growing,
So short my little day!
"Still must I sow—though I go forth weeping,
I cannot, dare not stay;
God grant a harvest! though I may be sleeping
Under the shadows gray."

Band.—No seeds fall so deep, or live so long or so surely bear fruit, as those which are sown in the furrows of youug hearts.

Leader.—What is a seed?

(*Alice recites.*)

"A wonderful thing is a seed,
The one thing deathless forever;
Forever old, and forever new
Utterly faithful, utterly true,
Fickle and faithless never.
Plant lillies and lillies will bloom,
Plant roses and roses will grow,
Plant hate and hate to life will spring,
Plant love and love to you will bring,
The fruit of the seed you sow."

Leader.—What does Mark say of the sower?

Band.—The sower soweth the word.—Mark 4:14.

Leader.—What does the Psalmist say of the word?

Band.—Thy word is a lamp unto my feet and a light unto my path.—Psalm 119:105.

Leader.—Who is our light?

Band.—The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my soul; of whom shall I be afraid?—Psalm 27:1.

Leader.—Having received the light, what next?

Band.—Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.—Isaiah 60:1.

Leader.—What can little children do?

(*Harry recites.*)

"Little feet may find the pathway
Leading upward unto God;
Little hands may learn to scatter
Seeds of precious truth abroad.

"Little hearts may be the temple
Of the Spirit's dwelling place,
Little lips declare the riches
Of God's all-abounding grace.

"Little ones though frail and earth-born,
Heirs of blessedness may be,
For the Saviour whispereth gently,
Suffer such to come to me."

Band.—Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.

Edith.

"Suppose the little flowers should think,
That they are much to small
To be of any use to us,
And so not bloom at all?
How much that's pleasant we should lose,
For, as we pass them by,
Every little flower that blooms
Is pleasing to the eye.

"And so, shall little children think
That *they* are much too small,
To be of use to others here,
And do no good at all?
Ah, dearest children, think not so,
For little acts of love,
Are pleasing in the sight of God,
And counted up above."

Leader.—Does God take notice of *little* acts of love?

Band.—Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Matt. 10:42.

Ray.—

"Is there anything that I can do,
You see I am so small,
To help the cause of Jesus through
In answer to His call?
I hear him pleading even now,
He is our Shepherd still,
I want to follow where He leads,
I want to do His will.

"I know that once He took a child,
Upon His loving breast;
And as He kindly, sweetly smiled,
His tender love expressed.
If He has done so much for me,
Must I be idle still?
No, no, a *worker* I would be,
I want to do His will."

Leader.—Let us take that sweet prayer of Miss Havergal's and make it our own. "Take my hands and let them move, at the impulse of thy love."

Band.—Whatsoever thy hand findeth to do, do it with thy might. Eccles. 9:10.

Leader.—

"Take my feet and let them be
Swift and beautiful for Thee."

Band.—How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things.—Rom. 10:15.

Leader.

"Take my lips and let them be
Filled with messages from Thee."

Band.—My lips shall not speak wickedness, nor my tongue utter deceit. Job 27:4.

Leader.—

"Take my heart, it is Thine own,
It shall be Thy royal throne."

Band.—Create in me a clean heart, O God: and renew a right spirit within me Psalm 51:10.

Lucy.—

"There's always work in plenty
For little ones to do,
Something waiting every day,
That none may try but you.
Little burdens you may lift,
Happy steps that you can take,
Heavy hearts that you may comfort,
For the blessed Saviour's sake.
There's room for children's service,
In this busy world of ours.

We need them as we need the birds,
And need the summer flowers;
There are words for little lips,
Sweetest words of hope and cheer;
They will have the spell of music,
For many a tired ear.

Don't you wish your gentle words might lead
Some soul to look above,
Finding rest and peace and guidance,
In the dear Redeemer's love?

Leader.—

Take my voice and let me sing
Always, only for my king;
Take my silver and my gold,
Not a mite would I withhold.

Band.—The silver is mine and the gold is mine, saith the Lord of Hosts.—Haggai. 2:8.

Leader.—And are we also His?

Band.—Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's. 1 Cor. 6:20.

Leader.—How then shall we glorify God?

Band.—Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. John 15:8.

Go ye into all the world and preach the Gospel to every creature. Mark 16: 15.

Charlie.—

"There are *orders* meant for us,
Swift and jubilant they ring;
O, the bliss of being trusted,
On the errands of the King!
There are songs which little children,
Are glad enough to sing—
Songs that are full of sunshine,
As the sunniest days of spring.
Shall we sing them till our sorrows
Seem the easier to bear,
As we see how safe we're sheltered,
In our blessed Saviour's care?"

RESPONSIVE EXERCISES.

Q. What are we told in the tenth chapter of Genesis?

A. That Africa fell to the share of Ham and his sons.

Q. Where are Africans mentioned in the Bible?

A. The man whom Philip met and baptized was a man of Ethiopia. In the Psalms, David, says: "Ethiopia shall stretch out her hands unto God." Speaking of our Lord's toilsome walk to Golgotha, Matthew says: "As they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross." Cyrene was at that time an important place in Northern Africa. The Apollos mentioned in the Acts. was said to be "a Jew from Alexandria," in Egypt; while Egypt recalls a host of incidents, and the story of Joseph and of the cruel bondage of the Israelites.

Q. [What does Rev. Johnston say in his new book "Missionary Landscapes" of missions in Egypt?

A. For a distance of 400 miles up the Nile, which represents Egypt proper, the United Presbyterians of North America have honored themselves in organizing the most notable and successful mission on Egyptian soil in modern times."

Q. What does he say of the work among Moslems?

A. "By the attendance of something like 1,000 Moslem boys and girls at the

schools the influence of the mission is abundantly testified, and, as remarkably, by the baptism of 60 young men and women, formerly Mohammedans, into the Christ faith.]

Q. Why is it so difficult to explore this country?

A. The chief difficulties arise from its deadly climate and its savage inhabitants.

Q. What can be told of this country?

A. It is two and a half times greater than North and South America combined, and its gold and silver mines are exhaustless.

Q. Is Africa a beautiful land?

A. Its immense trees are clad in emerald green the entire year; there are beautiful flowers, majestic rivers and lakes.

Q. What religion has spread over part of the northern and eastern coast of Africa?

A. Mohammedanism.

Q. What are the mass of the people?

A. Debased heathens, believing that all sickness, accidents, or death are caused by witches, who are human beings inhabited by an evil spirit.

Q. What do the huts of the natives look like?

A. Hay-stacks, covered with grass, with a hole in one side large enough to crawl in on hands and knees.

Q. What has been done for the improvement of the Africans?

A. The Bible has been translated into many of their languages; about two thousand missionaries are at work among them; and in noting the facilities now afforded to commerce and mission-work, it should never be forgotten that Protestant missionaries gave to both the first impulse.—*Gist.*

Editorial Department.

Notices.

All remittances of money and letters containing names of new subscribers, or changes of address, should, without exception, be sent to the Treasurer MRS. J. G. CARSON, Xenia, O.

The fact that THE MAGAZINE is sent and received is deemed a sufficient acknowledgment of moneys received for subscription, but a special receipt will be mailed to those desiring it, on sending an addressed postal card.

It is desired that money be sent by draft, post-office or express order, or by registered letter, which may be done at our risk. If postage stamps are sent they *must not* be of a higher denomination than two cents, and should be carefully wrapped so as not to adhere.

Resolutions, notices of death, etc., intended for publication in the MAGAZINE, are charged for at the rate of *one cent per word*, payable in advance. Persons sending in such articles can readily calculate the cost and should remit the money with the manuscript.

TO LOCAL AGENTS FOR MISSIONARY MAGAZINE.

As agents you are to be congratulated upon the character and aim of the MAGAZINE for which you have consented to work. It is the organ of the missionary societies of the United Presbyterian church. Through its columns information is given as to the work being done by the women of our denomination in sending the gospel to heathen lands and to the perishing in our own country. The letters from our devoted missionaries tell of their hopes and fears, of their joys and sorrows in the work they love. In it, each month, useful suggestions are made whereby new courage is gained in learning of the success of others. Why it should be in each family of our church you can with a good conscience urge the following reasons:

1st. The subscription price, 60 cents per year, is surely within reach of those desiring to be informed in regard to our women's work.

2nd. It is suited to those not interested in missions. It frequently occurs that a careful reading of the MAGAZINE for one year is followed by a renewal of subscription for the second year, and little by little other literature is taken up, and the MAGAZINE proves an initiative in missionary interest and education.

3rd. The MAGAZINE affords an opportunity for incessant, continuous missionary effort all the year. Your work does not end when the usual list is sent

to your publishing committee. But tact and perseverance can find constant outflow by introducing the topic in your contact with friends. And your vigilance should not cease until there is a copy in each family.

4th. A digest, or review, of each number of the MAGAZINE given at the regular monthly meeting would add interest. As often as once a year the appointed agent should present the claims and needs of the MAGAZINE.

With the burden of this work resting more heavily upon your hearts than ever before, may we not expect larger results and a marked improvement in the subscription list this year.

The following sums have been received to August 22d, '93 from Presbyterial and Congregational Societies for publishing the minutes of W. G. M. S.

Albany—Albany	$ 1 00
Allegheny—Congr. Socs. not designated	32 00
Beaver Valley—Congr. Soc. not designated	3 40
Beaver Falls—Mt. Jackson, 1st Newcastle and Camp Run, each $1.00	4 00
Big Spring—Stone Valley, Lower Chanceford Cove, Mexico, Big Spring and Guinston, each $1.00	6 00
Boston—Whitinsville and Providence	2 00
Butler—Harrisville $1.00	1 00
Chartiers—societies not designated	17 00
Conemaugh—Indiana $1.50, Johnstown $1.00, Mechanicsburg, 45 cts	2 95
Cleveland—congregations not designated	3 00
Caledonia—Mumford $1.00, Sterling Vy., 1.00 Covington 1.00	3 00
Chillicothe—Unity $1.00	1 00
Cedar Rapids—congs. not designated	7 00
Chicago—1st and 2nd Chicago	2 00
Concordia—Concordia, Kan	1 00
College Springs—Atlantic, Tarkio, Eugene, Clearfield and College Springs	5 00
Colorado—Loveland	1 00
Des Moines—1st Des Moines $1.00, Indianola $2.00	3 00
Garnett—not designated	5 00
Olathe	1 00
Indiana—congs. not designated	10 00
Iowa N. W.—Rock Valley, Boyden and Ireton	3 00
Keokuk—congs. not designated	15 45
Lake—Jamestown, Kerr Ridge 50	1 50
Le Claire—Dewitt	1 10
Los Angeles	15
Mansfield—soc. not designated	2 00
Monmouth—1st and 2nd Monmouth, Gerlaw, Kirkwood, Elmira and Biggsville, Ellison, Stronghurst, Olena, S. Henderson	10 00
Monongahela—not designated	16 00
Muskingum, " "	12 00
Rix Mills	1 00
Mercer—not designated	9 00
N. Platte—Alliance and Rushville, each $1.00	2 00
Ohio 1st—not designated	11 25
Omaha—Ewing	1 00
Oregon—2nd Portland	1 00
Pawnee—Summerfield, $2.00. Wilsonville, Pawnee and Liberty, each $1.00	5 00
Princeton—Scotland and Morea	3 00
Rock Island—Aledo and Sunbeam	2 00
S. Francisco—1st and 2nd S. Francisco, Fowler, Castroville, S. Jose, Easton, each $1.00	6 00
Sidney—not designated	7 00
Piqua and Northwood, each, $1.00	2 00
Westmoreland—Irwin, McKeesport, Stewart's Sta., Buena Vista, Parnassus, Union, Bethesda, Laurel Hill, Greensburg, Fairfield, Turtle Creek, Mt. Pleasant, Scottdale, Unity, Leechburg and S. D. Lansing Soc.	16 00
Wheeling—Wheeling and St. Clairsville	2 00
Xenia—societies not designated	15 00
S. Illinois " " "	8 00
Whole amount	$ 272 80

Presbyterial Treasurers will please accept this acknowledgement in place of a receipt. Let those who are delinquent collect promptly and forward as directed by the W. G. M. Society. The publishers, as will be seen by what follows, are waiting for their money.

The expense of publishing the Minutes was:

To Marshall & Beveridge publishers of the Magazine	$ 625 00
To Shaw Bros., Statistics	212 00
Whole amount	$ 837 00

Of this amount has been paid by:

Magazine Committee for July No	$ 212 00
From Presbyteries	272 80
	$ 484 80

Leaving a balance due to the Publishers of Magazine and Statistics of.... $ 352 20

MRS. J. G. CARSON, Treas.

It will be seen by the above that but few of the presbyteries have sent in their quota to this fund, while a large number have done little or nothing. Certainly the prompt payment of this just debt is as much our duty as sending out a missionary to the heathen. Will not presbyterial treasurers give early attention to this matter and remit to

MRS. J. G. CARSON, Treas.

Treasurers of societies will find it to their interest to secure a copy of the Treasurer's Account Book prepared by Mrs. W. J. Reid. It is so arranged that any one can easily keep the accounts of a society in a methodical way and have no trouble in making her annual report. Price, ten cents. Send orders to Mrs. E. J. McPherson, Swissvale, Pa.

Miss McKown's letter from Ramleh has been held some time with the hope that with it we could give our readers a picture of the place. Through the kindness of Mrs. S. C. Ewing, of Alexandria, photographs have been furnished and that hope realized. This picture shows

the foliage of the little garden at the end, and the two figures are the gardener and his little son. One who spent his childhood in Egypt said, on seeing the pictures of the Ramleh place, "They appear very natural and homelike to me. I am just a little sorry, however, that the leaves were not on the trees when the pictures were taken."

Messrs Cranston and Curts, publishers, of Cincinnati, have favored us with a copy of "Gist", a hand-book of missionary information, intended specially for use in young ladies' circles. It is compiled and edited by Lillie Ryder Gracey, It consists of selections and responsive exercises concerning the mission work of many of the most important fields. The selections in the first of the Aug. number and the responsive exercises on Africa in this number are from this work. Young women's societies and leaders of mission bands will find it helpful. It is 60 cts. a copy.

Several copies of the Minutes of the W. G. M. S. for 1893 are on hand and can be had on application for 15 cents a copy.

We gratefully acknowledge the kindness of Rev. Neill E. Pressly, of Mexico, in favoring us with an account of missions in that land. It can not but accomplish a two-fold good—increasing our knowledge of the condition and needs of Mexico and strengthening the bond between ourselves and another denomination closely allied to us in faith and practice—Associate Reformed of the South.

LITERATURE COMMITTEE ITEMS.

Previous to the meeting of the Women's General Missionary Society at Omaha, many missionary societies throughout the church wrote our Committee, urging the continuance of the "penny-a-day" boxes, until a better plan for gathering the Thank-offering would be provided. In response to these requests, the Omaha convention authorized the procuring of a new supply of boxes to be sent free, (except the expense of shipping,) to all who may desire them. The new boxes have been on hands for some time, and if we are to judge by the large orders that come in every week, we must believe that many new workers are enrolling themselves as "penny-a-day" box holders. Some of our Young People's Christian Unions are heartily responding to the suggestion of the General Assembly, that instead of having a separate Thank-offering, they will unite in making what has been heretofore a woman's offering a *congregational* offering. On behalf of the women's missionary societies of the church we give to our Young People's Unions a hearty welcome into our ranks of systematic givers, with the earnest prayer that even a greater degree of blessing may fall upon them in the coming year than we have received during the past. We also thank them for so heartily responding to the invitation to join with us in the study of tithe-giving. Every Union should be supplied with the laymen's leaflet entitled "Paying what we owe." If any desire these leaflets in quantities for free distribution, order from the editor of The Young Christian, 55 Ninth Street, Pittsburgh, Pa. Other valuable leaflets on the subject of giving can be procured at low prices from Mrs. E. J. McPherson, Secretary of Literature Committee, Swissvale, Pa. A list of these will be sent to any one sending her a postage stamp and address. Our committee has arranged to supply all missionary societies, through their Presidents, a Bible reading on scriptural giving, for the October monthly missionary meeting. This Bible reading is kindly contributed by the author, Mr. W. J. Sawyer, of Allegheny, who has conducted it with great interest at various synodical meetings the past year. We feel that in securing this comprehensive Bible reading that we are giving to the entire church one of the most valuable helps on the study of tithe-giving that has ever been published. With it will be sent to societies an "Open letter to the women of the church," asking that two monthly meetings during the year be given to the special subject of tithe-giving, namely, September and February. We especially urge that each society hold a missionary tea or mi

sionary rally in October, to which every member of the congregation, old and young, shall be invited, and that an hour be given to a suitable program, including Mr. Sawyer's Bible reading, conducted by the pastor, if convenient. We trust that all will enter heartily into granting this request. Through the kind courtesy of the editors of the church papers and the Women's MAGAZINE, to whom we owe so much for the success of the Thank-offering the past year, we hope to give at least once a month short selected articles on systematic giving, for the use at monthly meetings of societies. As members of the Women's General Missionary Society, we have pledged ourselves to the study of tithe-giving; and let us enter into this study *earnestly*, *regularly*, and *prayerfully*, asking God to give us true insight into the full teaching of His word upon the subject.

LITERATURE COMMITTEE,
Pittsburgh, Pa. 824 Liberty St.

PROGRAMME FOR AUGUST.

[By an unforseen crowding of matter as we went to press last month, the programme and study for August were omitted. We give that programme along with part of the study in this number. Although too late for the meetings for which they were intended, may be of use for reference.]

Sing Psalm 67, S. M.
Read Isaiah 55. Prayer.
Sing Psalm 72, L. M., 5th, 6th, and 7th verses.
Paper—Missions in Mexico.
Prayer.
Facts on missions to Indians by members of society.
Sing Psalm 68, 28 C. M. and 30th verses.

2nd PART—CONFERENCE; SUBJECT: OUR MISSIONARY MAGAZINE.

1st—What is the circulation of the Magazine? (See Annual Report, page 336.)
2nd—How can this be increased?
3rd—Spend a few moments in hearing from those who regularly read the Magazine, and who recognize the fact that its aim and work is the work of the church, and that its great and varied interests are well served through this medium. Their testimony, we hope, will add to the list of subscribers, and help much toward its higher efficiency.

AZTEC AND INDIAN RELIGIONS.

"The Indian cannot be called an agnostic for he believed in "a great spirit," which inhabits and animates everything To it he constantly appeals. He recognizes it in the sun, the earth, thunder, lightening, clouds, and animals about him. Each tribe has its own variation of this fundamental belief and has constructed a mythology of its own. They believe generally in a deluge that covered the earth, drowning mankind with the exception of a limited number. They believe firmly in a future state, and have certain confused ideas of rewards and punishments. Their worship consists principally in sacrifice and supplication, which are engaged in wherever and whenever circumstances may determine."

The Aztec religion was a gross polytheism, though they recognized a Supreme Being; and inferior only to him in rank, was a deity called "the soul of the world," who was supposed to be its creator, was represented as a handsome young man endowed with perpetual youth. The shedding of blood as a propitiatory sacrifice was an important part of their religion, but in the early and palmy days of Tezcuco, when architectnre and the peaceful arts flourished, only the blood of animals ran down their altars. Human sacrifices were introduced into the Aztec ritual about two hundred years before the conquest of the city and country of Mexico, by the Spaniards under Hernando Cortes. They were fewer in number at first but as the Aztecs became more and more warlike, pushing their conquests further and further, the number of human victims became greater and greater.

PROGRAMME FOR SEPTEMBER.

Prayer.
Sing Psalm 100 L. M., 1st and 4th verses.
Read Isaiah, chap. 19.
Paper—Paganism in Africa.
Sing Psalm 102, 7s, 9th, 10th and 11th verses.
Bible Reading—Prophecies concerning Egypt.
Close singing Psalm 87, 7s, entire.

PART SECOND—CONFERENCE.

Evangelization of the West. Work among the Indians. (See July and August numbers of the MAGAZINE.)

PAGANISM IN AFRICA.

African Paganism is very different from the polytheism of ancient Greece and Rome, or of India. So far as a belief in a divine being exists at all—and among the negro nations of West Africa, at least, it does exist—it is a belief in one supreme God. But this God is not supposed to busy himself with the affairs of

men; and accordingly he is not habitually worshipped. The so-called gods that are worshipped, if worship it can be called, are rather spirits or demons. Africans undoubtedly believe in a vast spiritual agency. "They regard themselves as living in the midst of an invisible world of spiritual beings, by whom they are in danger of being constantly influenced for evil rather than good." With this is combined a universal faith in witchcraft in various forms. This faith is made by priests and medicine men an instrument of terrible oppression. All sickness is regarded as possession by some evil spirit, and the business of the medicine man is not so much to cure the disease as to exorcise the spirit, or else to discover the guilty person who, being secretly addicted to witchcraft, has bewitched the sufferer. The suspected party is subjected to trial by ordeal of fire and water, and to avoid this will sometimes confess to crimes he has never committed.

Faith in a spirit world also involves belief in a life after death. Hence the human sacrifices at the burial of kings and chiefs, so common in Ashantee and Dahomey, on the Niger, and in some central African countries. The deceased must be honorably attended to the world of spirits; wives and slaves, therefore, must accompany him, and the sacrifice sometimes take the horrible form of interment alive. On the other hand, many tribes have no conception of a future existence. "When a man was born, he was born," said one chief, "and when he died he was dead, and there was an end of the palaver."

Idolatry, in the sense of making and worshipping of images, is not so widely diffused as might be supposed. There is nothing in Africa like the elaborate image-worship of India. Hideous idols are common among the West African negroes, but in Central Africa, so far as is known, none are to be found. But what is called fetich worship is universal. A fetich is a charm; and almost any object—a tree, a stick, a stone, a plant, the limb of an animal, a vessel filled with some strange compound—in fact, anything whatever—may have power imparted to it by certain medicine-men—power to preserve the bearer or owner from danger or power to injure his enemies. Particular fetiches fulfill particular purposes. "One guards against sickness, another against drought, a third against the disasters of war. One is used to draw down rain, another to secure good crops, and a third fills the sea and river with fishes."

As a rule, fetiches are not supposed to be divine in or of themselves, but rather to embody a divine influence. The fundamental idea is that of an in-dwelling power that is concentrated and peculiar.

A little reflection will convince us that fetichism is one of the most wide-spread and permanent of all faiths, and that it co-exists with every other. If we penetrate the lower strata of society we shall find it everywhere. Among the colored population of our Southern States it still prevails to a surprising extent.

Such is the imperative necessity that man shall put his trust in something beyond the range of his own powers, that although fetichism has for ages proved barren as Sahara, yet it still exists and must exist till the knowledge of God the Father of all, and Christ, the only Saviour, shall be made known.—*Miss. Encycl.*

Reports of Societies, Etc.

TREASURER'S REPORT.

Receipts for April, after the 15th, '93.

[When not otherwise specified, the money is from the W. M. S. of the place named.]

FOREIGN.—Sunnydale, 3; Camp Creek, 5; 1st Pawnee, 8; Martin's Ferry, 6; Wheeling, 45; New Athens Y. L. M. S. for India, 10, for Egypt, 20; Cedar Rapids Pres., 15; Stamford, N. Y., 17.57; Troy, 3; Mt. Pleasant and Frankfort Springs, 16.80; Service, 10; College Springs Pres., 13; Beulah, 13; Hopewell, Tenn., 2; Steubenville, O., 20; 1st East Liverpool, 14; Bloomfield, 8; Ottawa M. Band, 2.

FOREIGN SALARIES.—Miss McCahon, Chartiers Pres., 44; Miss Young, College Springs Pres., 70.50; Miss Smith, Garnett Pres., 7.50,

MISCELLANEOUS.—Walton, pupil Asyoot, 12; Mechanicstown, native teacher India, 66.

HOME AND SALARIES.—Sunnydale, 1; Coldwater, 5.70; Camp Creek, 5; Cadiz, 10; New Athens, 18; New Athens Y. L. M. S., 5; Wheeling, 35; Wheeling, Y. L. M. S., 40; Claysville, 3; Cedar Rapids, 15; Stamford, N. Y, 17.56; Troy, 10; Mt. Pleasant & Frankfort Springs 49.30; College Springs Pres., 15; Brookville Pres., 10; Beulah, 12; Hopewell, Tenn., 2; 1st East Liverpool, 14; Wellsville, 10; Ottawa M. Band, 2.

W. S. INDIANS.—New Athens Y. L. M. S., 5; Rock Prairie, 8; Brookville Pres., 10.

FREEDMEN'S.—Liberty, Neb., 3.50; Belmont, 8; New Athens, Y. L. M. S., 9; Wheeling, 10; Claysville, 3; Cedar Rapids Pres., 10; 1st Allegheny, Junior Soc. for Henderson, 10; Mt. Pleasant and Frankfort Springs, 21.10; Service, 20; College Springs Pres., 8; Ottawa, 2; Ottawa M. Bsnd, 2; College Springs Pres., for Little Girls Home, 5.

CHURCH EXTENSION AND PARSONAGE FUND.—Camp Creek, 5; 1st Pawnee, 10. Liberty, 7; Martin's Ferry, 10; McMahon's Creek, 4; Belmont, 7; New Athens, Y. L. M. S., 5; Wheeling, 20; Cedar Rapids Pres., 10; Rock Prairie, 6.35; Troy, 5; College Springs Pres., 3; Brookville Pres., 5; Wellsville, 10; Ottawa, 2; Ottawa M. Band, 2.

MINISTERIAL RELIEF.—Camp Creek, 3; Martin's Ferry, 2; Troy, 2; Mt. Pleasant and Frankfort Springs, 1.65; College Springs Pres., 3; Ottawa 1; Ottawa M. Band, 2.

ORPHAN'S HOME ALLEGHENY.—New Athens Y. L. M. S., 5; Mt. Pleasant and Frankfort Springs, 6, Ottawa M. Band, 2.

HOME FOR AGED PEOPLE.—New Athens, Y. L. M. S., 5; Claysville, 2; Wellsville, 10.

CONTINGENT FUND FOR MINUTES OF 1892.—1st Chicago, 2.50; Wheeling Pres., 60 cts; Ontario, O., 50 cents.

Receipts for May, 1893.

FOREIGN.—Mr. and Mrs. McKee, Los Angeles, Cal., 18; Uniontown, 17.83; Greeley, Col., 19.95; Powers, 2; Millersburg, 8; Tacoma, 50 cts; Union, Tenn., 2; Clarence, Ia., for Egypt, 4.50.

FOREIGN SALARIES.—Miss Jameison, L. M. S. of 1st and 2nd Mercer, 50; Miss Martin, Mansfield Pres., 16.25.

MISCELLANEOUS.—Superior, Neb., for Rawal Pindi, 22.85; 7th Philadelphia, scholarship, Cairo, 50; Bloomington Y. L. M. S., pupil Sialkot, India, 20.

HOME AND SALARIES.—Mr. and Mrs. McKee, Los Angeles, Cal., 17; Powers, 2; Iberia, 4; Tacoma, 50 cts; Union, Tenn., 2.

W. S. INDIANS.—Stone Valley, 10.

FREEDMENS.—Wooster, 7.50; Iberia, 9.05; Fairview, O., for Girl's Hall, Knoxville, 7; Miss Nannie Boden for same, 5; Miss M. A. Boden for same, $3.

CHURCH EXTENSION AND PARSONAGE FUND.—Concordia S. S. by some of the children, 10; High Ridge, 3; Oil City, 16; Powers, 2; Findlay, O., first quarterly payment on loan, 68; Wooster, 10; Union, Tenn., 2.

CONTINGENT FUND.—Collection at Omaha, 33.87.

FUND FOR PUBLISHING MINUTES OF 1892.—Wheeling Pres., 55 cts; from societies through Mrs. Carson, 6.20.

E. J. SLOAN, Treas.

NOTICE.—All money received at Omaha and since for publishing of Minutes of 1893, has been paid to Mrs. J. G. Carson, treasurer of that fund.

QUESTION DRAWER.

[Address communications for this department to Miss E. W. Pollock, Erie, Pa-]

SUGGESTIONS.

Our Literature Committee have secured a very choice selection of leaflets, which could be made very useful in every society and congregation. Those written by our own missionaries claim first attention.

"Aunt Rose, of Assiout," by Martha J. McKown, is a most interesting story of the power of the gospel on the human heart. How much these poor heathen women have to endure for Christ's sake, and how the Lord rewards his faithful children!

"A Day's Itinerating in Gurdaspur District" gives in a very pleasing way, answers to many inquiries that come to our minds about zenana work, and the missionaries' experience among all classes and conditions of women.

Among those published by other societies are "Mrs. Packetts Missionary Box," "Deacon Brown's Colt," "Thanksgiving Ann," "A Basket Secretary,"

The annual meeting of the W. M. S. of Cedar Rapids Presbytery convened at 2 P. M., Wednesday, June 28th. Devotional exercises were conducted by the President. Recording Secretary and Corresponding Secretary being absent, Mrs. Monteith was elected secretary. The roll call was responded to by all societies except Goldfield and 2nd Cedar Rapids.

Motion, that this meeting be made a mass convention, carried. Motion, that a committee on nominations and resolutions be appointed, carried.

The President appointed on nominations, Mesdames Taylor, Wallace and McCormick; on resolutians, Mesdames Young, Buchanan and Hamilton.

A cordial address of welcome was given by Mrs. Henderson, of Traer, and a response given in a few earnest words by Mrs. Innis.

The following program was then carried out: Paper by Mrs. Mack, Pratt Greek, Nobility of Service. Recitation by Mary McGinnis. Paper by Mrs. Lathrop, of Garner, Responsibilities of Mothers; Recitation by Henry Whannel. Mrs. Taylor read a paper, prepared by Mrs. James Gordon of 2nd Cedar Rapids, on, Do we find Encouragement in Working for the Heathen? Recitation, Mary Stevenson. A paper on Our duty in reference to the Psalmody of our Church, written by Dr. James Harper, of Xenia Seminary, was read by Mrs. Bull. Conference—Our duty to Missions, in which quite a number of delegates took part. Mrs. Taylor, delegate to Omaha Convention, gave a very interesting report of the meeting. This program was interspersed with singing. This session was closed by benediction, pronounced by Rev. J. M. Hamilton.

7.45 P. M., Mrs. Taylor conducted a praise service. The remainder ofthe evening was occupied by an address—A Study of the Freedmen, by Rev. J. M. Henderson.

8:15 A. M. Devotional exercises conducted by Mrs. Lathrop, of Garner. Motion, that we reconsider the motion made yesterday that only appointed delegates be allowed to vote; carried. Motion, that all in the convention have full privileges of the convention, carried.

The Treasurer's report showed that $756.87 had been sent to the Women's Board. The Secretary reported funds aggregating $1100, raised by all the societies. The Cor. Secretary's report was read and adopted. This report informed us that Miss Minnie Parks had been selected by the Women's Board as our missionary. Motion, that the Presbytery assume one-half of Miss Park's salary, providing Le Claire Presbyterial relinquish their claim, carried.

The Junior work was discussed. It was decided to have Pres. Cor. Sec. for this work. By motion each delegate was instructed to inform local society to pay $1.00 for publishing minutes in MAGAZINE. Motion, that our Presbyterial help establish the delegate fund, carried. Delegates' bill of expenses to Omaha, $17.53, presented and ordered paid. The Treasurer reported $1 left in the Treasury after these expenses were paid. This was ordered to be sent to Magazine committee.

Pratt Creek and Garner each invited society to meet with them next year. Pratt Creek was accepted.

The following officers were elected: President, Mrs. J. P. McDaniel, 1st Cedar Rapids; Vice-President, Mrs. Brockway, Garner; Cor. Secretary, Mrs. Mary Buchanan, 1st Cedar Rapids; Rec. Secretary, Miss Margaret Cooper, 2nd Cedar Rapids; Treasurer, Mrs. J. M. Henderson, Traer. Mrs. James Wallace, Pratt Creek was elected delegate to Convention at Princeton; Mrs. James Gordon, alternate; Mrs. J. G. Bull, Pres. Cor. Sec. for Junior Work.

Paper by Mrs. Hyde, of Traer; Paper by Mrs. Buchanan, 1st Cedar Rapids, Our duty to the Indians; Paper by Mrs. J. McDaniel, 1st Cedar Rapids, Our duty to the Indians; Paper by Miss Fleming, of An-

ity, Consecration and Christian giving.

The committee on resolutions presented the following, which were received:

1ST, That the thanks of the Society are due Dr. Harper, of Xenia, Ohio, for his able paper on Psalmody, kindly written for the meeting.

2ND, That we as a Society urge all people to take a decided stand for temperance in every way; that they be satisfied with nothing but total abstinence for the individual, and prohibition for the State and Nation.

3RD, That we deplore the tendency to Sabbath desecration, especially in the opening of the Columbian Exposition, and that we, as Christian women, pledge ourselves to use our influence for the better observance of the Lord's day.

4TH, That we extend our sympathy to Mrs. Rev. D. W. McLane, a former member and president of our society, in her long continued affliction, and that we request our Secretary to write her a letter expressive of the same, and the hope of her recovery.

5TH, That our thanks are due, and are hereby tendered, to Rev. J. M. Henderson for his able and interesting address, and to the congregation of Traer for their kind welcome and christian hospitality; that we thank Mrs. Murray for the presentation of the picture of our missionary, and also Mrs. J. G. Bull for her efficient services as president.

The Society adjourned to meet at Pratt Creek, June 1894. Rev. J. M. Hamilton led in prayer and pronounced the benediction.

MRS. J. A. MONTEITH, Secretary pro tem.

The W. M. S. of Brookville Presbytery held its Annual Meeting in Jefferson U. P. church June 21, '93. Owing to long driving distances many of the societies were not represented by delegates, but the financial reports of the different societies showed that efficient work had been done during the year, the total contributions including thankoffering being twice that of preceding year.

Topic.—What constitutes a model missionary society, president and members, was opened by Mrs. Campbell, of Baxter. A spirited discussion followed, in which a prominent idea was that the social element should be made more of a feature in our societies.

Systematic giving in our societies, and our different methods of raising money, was opened by Mrs. T. B. Galbraith, of Brookville.

At the evening session devotional exercises were conducted by Mrs. Galbraith. A cordial welcome was given the society by Mrs. Wesson, of Summerville.

In the absence of Mrs. Ewing, Conference—The Bible in the home—was opened by Mr. W. C. Work, of Mahoning. A paper on Missions was read by Miss Covert; also a paper on The relation of home missions to the world's evangelization by Mary E. Work, of Mahoning. A pleasing feature of the evening was an exercise by the mission band.

Thursday morning, after devotional exercises conducted by Miss Hamill, Conference—What have we as Christian women to do with the Sabbath question? was opened by Mrs. Campbell. A conference was held on Our duty to the Freedmen. Action was taken concerning the closing of the World's Fair on the Sabbath, and our unyielding protest recorded against the liquor traffic.

The society extends its sympathy to our co-worker, Mrs. Given, in the bereavement she has experienced in the death of her daughter, Mrs. Jean Given Anderson, wife of Rev. W. T. Anderson, of India; and that we ask for her the comforting and sustaining grace of Him who has promised to be with his people in their afflictions.

Election of officers resulted as follows: President, Mrs. Tillie K. Fitch, Stanton; Vice-President, Mrs. T. B. Galbraith; Brookville; Treasurer, Mrs. M. T. Given, Rochester Mills; Cor. Sec., Miss Mary G. Cochran, Heathville; Rec. Sec., Mary E. Work, Marion Center; delegate to W. G. M. S., Mrs. J. T. Adams; alternate, Miss Kate Corbett.

Local societies, which have not done so, please forward to Pres. Treas., soon as convenient, one dollar ordered by W. G. M. S. for printing Minutes.

The hearty thanks of the society were given the people of Jefferson for their kindness and cordiality.

Society adjourned to meet at the time and place of June meeting of Presbytery.

MARY E. WORK, Sec.

The W. M. S., of Loveland, Colo., desire to place on record a tribute to the memory of Mrs. Cassie Porter, who passed away May 25, 1893.

We hereby express our appreciation of one who was so submissive, patient and cheerful; so godly, pious and useful. She wonderfully illustrated the glory of God's work of grace in the heart. We devoutly thank Him for giving her to our society, if but for a few months and humbly bow to His will in calling her home.

MRS. J. A. FERGUSON,
MRS. D. R. HUNTER,
MRS. M. A. MCKEOWN,
} Com.

The Women's Missionary Society, of the 1st United Presbyterian church, Washington, Iowa, desire to express their appreciation and respect to the memory of Miss Mary White, who died May 9, '93. She "walked with God and was not, for God took her."

She was our *model* member; always there; always on time; always responding to roll call with a verse of scripture; always ready to lead in prayer; always in her meek and pleasant way giving her thoughts and adding to the interest and profit of our meetings; always so liberal, willingly answering every demand to advance the Master's cause.

Is there a Society in all the church that would not miss such a member? Yet our hearts are made to rejoice having this confidence. For her "to be with Christ is far better."

By Order of Society.

Resolution of the Mission Band of West Kortright, on the death of Miss Sarah J. Mitchell.

At a meeting of the Girls' Mission Band of West Kortright, held July 6, the following preamble and resolutions were unanimously adopted:

WHEREAS, God in his all-wise providence has seen fit to remove from our band, our loved sister, Miss Satie J. Mitchell, by death, and our hearts have been deeply moved, therefore,

Resolved, That we will cherish the pleasing recollection of her active service in the cause of Christ, of her fervent duty and unsullied life, and that it shall be our aim to follow her as she followed Christ.

Resolved, That our sorrow at the separation of one so meek and humble is softened by the joy of the assurance that in departing she has gone "to be with Christ, which is far better."

Resolved, That as a society we will strive to be more faithful to the trust that has been committed to us, labor more earnestly, pray more fervently, so that when the Master comes we may be also ready for the summons.

Resolved, That in this admonition we hear the voice of God saying, "Be ye also ready" and "be up and doing," and "having our lamps trimmed and burning," patienly waiting for the Bridegroom.

Resolved, That we deeply sympathize with the afflicted and sorrowing family, and commend them to the tender and loving care of Him "who doeth all things well."

Resolved, That a copy of these resolutions be spread on the minutes of our society and published in the MISSIONARY MAGAZINE and sent to the bereaved family.

JESSIE A. HENDERSON,
GUSSIE SMITH,
JESSIE M. DOEG,
LIZZIE I. SCOTT,
} Committee.

Yours truly
Oran.